

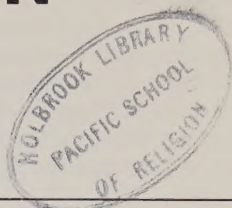
# CHINA BULLETIN

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### EDUCATION IN RED CHINA

Several surveys of the first ten years of Communist domination in Chinese education have recently come to my attention. First there is *The Great Decade*, published by the Communist government in September or October 1959, which includes a chapter "The Striking Advance in Cultural and Educational Affairs." This statement, along with other reports from the mainland, was subjected to a searching analysis by Yi Wo-sheng in an article "Ten Years of Communist Education," in the August 1 *China Weekly* (published in Hong Kong). Finally a long article in the *New York Times* for September 18 gives a preview by Fred M. Hechinger of a study of education in China that is being made by Leo A. Orleans, a demographer at the Library of Congress.

Both of these later studies seem to accept substantially the figures on school attendance as given in *The Great Decade*. According to these figures, the increase in enrolment from 1949 to 1958 was as follows:

Higher Education	- from 130,058 to 660,000
Secondary	- from 1,271,342 to 11,990,000
Primary	- from 23,683,492 to 86,400,000

The latter two studies are naturally more critical and discriminating than the first one. Hechinger's report on Orleans however shows it to be still in a very tentative stage. So we shall survey here in particular Mr. Yi's article.

Mr. Yi notes that under the Nationalist Government the schools of China were of three sorts: government, church, and other private. Of these he says that the last two were "rich in the spirit of modern free education," while the government schools had a dogmatic attachment to the Three Principles type of Party education.

After these introductory remarks, the body of his article is divided into five sections:

1. Higher Education
2. Secondary and Primary Education
3. Literacy and Part-time Schools
4. The Education of the National Minorities
5. The Financing of Education

Under the first heading he deals in considerable detail with the reorganization and regrouping that took place in several waves during 1951 and 1952. In this connection he notes that two sinhua professors, Ch'ien Wei-chang and Fei Hsiao-t'ung, raised a protest about this moving

issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.



of departments back and forth, and proposed their own plan for Tsinghua, advocating ten colleges with 32 departments. For their pains they were denounced as obstructionists.

There were 201 institutions of higher learning in China in 1952, and this number was reduced to 182 by the spring of 1953, partly as result of a policy of consolidation, and partly due to the closing of several institutions because of financial stringency caused by the Korean War. But by the end of 1953, after the Korean fighting had stopped, the number was increased to 227. In 1958 the Great Leap Forward brought about a great multiplication of so-called colleges and universities, to the number of 1065, but Mr. Yi points out that most of the new ones were just 'paper' schools and not real.

He has the most detailed information on the 182 schools of 1952-53. They consisted of the following: Comprehensive universities - 14, industrial - 39, normal - 31, agricultural - 29, political - 4, medical - 29, economics - 6, languages - 8, art - 15, physical education - 5, for minority tribes - 2.

As for the larger number in 1958, he says the only ones worthy of consideration are those whose presidents and vice-presidents were confirmed in office by action of the State Council, and lists 191 of these, distributed by areas as follows (using the government division into six administrative areas): North China 36, Northeast China 25, Northwest China 22, East China 44, South Central 38, Southwest China 26.

As a sample of the distribution, we note that in Nanking there is a Nanking University (of the "comprehensive" type, probably the old Central University, with additions), Normal School (probably on the Ginling campus, Ch'en Hao-ch'in is President), Agricultural School (probably an amalgamation of the agricultural colleges formerly in the University of Nanking and in Central University, Chin Shan-hsien President), Industrial College, Medical College, Forestry College, College of Communications. In Fukien four schools are listed: a medical, a normal and an agricultural school, all apparently in Foochow, and Amoy University. The last named is apparently the only one of the "comprehensive" type.

Among all the Presidents named, we can add a few comments as follows: The President of Peking Normal is Chen Yuan, formerly President of Fu Ren, the Catholic University in Peking. President of Shanghai Normal is Liao Shih-ch'eng, a graduate of Brown University. President of East China Normal is Meng Hsien-ch'en, a Columbia graduate, a philosopher who has translated William James' Pragmatism into Chinese. President of Fu Tan University is Ch'en Wang-tao, husband of YW Secretary Tsai K'wei.

In January 1951 the Ministries of Higher Education and of Information in Peking called representatives of all the church-related colleges and universities to Peking for a conference about their future. Mr. Yi lists 19 schools which sent representatives, including 12 under the United Board (all except Fukien Christian University), and in addition Aurora, Aurora Girls College, Oberlin in China, Peking Union Medical School, Chin Ku (a Catholic school in Tientsin?), and North China Union University (unidentified, but since Fukien Christian University had the word Union in its Chinese name, I wonder if this is meant) and a Library School (Wuchang?). These representatives were presented with three alternatives: Immediate take-over, a delayed take-over, or continuance of private status, but with an approved reorganization of boards of managers and school administration. They all voted for the first alternative, immediate take-over.

Considerable confusion developed among the universities over a too rapid attempt at introducing Russian influence. The schools had now an oversupply of English teachers who were not needed and a shortage of Russian language teachers. A translation bureau was set up in Peking to translate Russian textbooks into Chinese for college use. Dr. S. Pan, formerly President of Nanking University, and a graduate of the University of Chicago, complained in an article published in 1957 of the backward step of putting Psychology into the Philosophy Department in a blind following of the out-of-date practice of Russian universities.

The demand for political education in the Communist system resulted in an encroachment upon the student's time from three directions: 1. Class hours for the study of Communist dogma. 2. Participation in labor projects. 3. Dismissal of school in order to push the multifarious



"movements" constantly being thought up by the Communist leadership. Mr. Yi lists the outstanding movements year by year, and the amount of time which he estimates was lost as a result. I am not sure how accurate his estimates are, and I should think that the amount of time lost would not necessarily be the same for every school, but his estimate is as follows: 1950 - for Land Reform and Austerity campaigns, about one month; 1951 first half year - for Resist America Help Korea campaign, lost half a year, second half year - Against Counter-revolutionaries campaign, about one month; 1952 - Three and Five Anti's campaigns, about three months; 1953 - Land Reform, about a year (that is, no time in study at all!); 1954 - the three great "Socializations (i. e., of factories, shops, and farms), about one month; 1955 - the second campaign against counter-revolutionaries, about two months; 1956 - against counter-revolutionaries and the Rectification campaigns, about two months; 1957 - Rectification, 100 Flowers Blooming, and Anti-rightist campaigns, about eight months; 1958 - the Great Leap Forward, whole year lost; 1959 - Anti-rightist campaign about one month.

In addition to these campaigns which were nation-wide and presumably affected all the schools, the local Party organs always felt free to disrupt the school program whenever they had some local social or economic program to push. Universities would be dismissed, for example, whenever there was a special demand for farm labor, for work on irrigation ditches or dikes, etc.

The Government did set up a standard for the use of the student's time, although there were constant encroachments upon it. One standard was the 8.3.1 standard, namely, 8 months of study, 3 months of work, and 1 month of rest. Another standard divided the seven days of the week into 4.5 days of study, 1.5 days of labor, and one day of rest. But neither of these standards, he says was ever really adhered to, there were too many pressures upon the students' time.

Another aspect of the political influence upon education is reflected in a complaint by Chao Chih-yuan, Nanking University Professor of Law. Significantly enough, this complaint was published in May 1957, when the comparative freedom of the Hundred Flowers period was in full swing. He says that the systematic study of law has had to be stopped, because there is no definitive code of laws, either in general or in particular. The result is that the same question of law is settled in one way here, and in another way there. Evidently the cancellation of courses extended well beyond the one field of legal codes, for he says, "Nanking University is supposed to be a 'comprehensive' university, but with no Social Science department at all, how can it be called comprehensive?"

In the second section of the paper, on Secondary and Primary Education, we learn that there are now 11 instead of 12 years devoted to this. The primary school has been reduced from six years (4 years of lower primary and 2 years of higher primary) to five years in an unbroken unit. Middle school is still divided into three years each for junior and senior middle schools. In many places the pressure of new students has resulted in a duplex system, such as one class in the morning and another class in the afternoon using the same rooms.

With regard to the problem of teachers for the great increase in enrolment, the Ministry of Education put out in 1956 the following statement: "Our 40 Higher Normal colleges have some 60,000 students, twice as many as in 1952. They have graduated 22,000 persons, of whom 1,700 are assistant professors in colleges, 480 are continuing their studies, and 19,600 are now actually teaching in middle schools. We have 515 normal schools of secondary grade, with 218,000 students. From 1949 to 1956 760,000 persons have graduated from these schools." But these were not enough to meet the need, for the Ministry goes on to say that there is a shortage of 90,000 middle school teachers and of 200,000 primary school teachers.

In the Great Leap Forward thousands of new schools were established, at least on paper. Mr. Yi quotes some very improbable statistics: In Che-kiang 6,500 middle schools were established in a period of a little over a month. In Szechuan 73 middle schools were opened in four days' time. In Honan 47,000 new schools, primary and secondary, were opened within a month.

During the 100 Flowers Blooming period there were many expressions of dissatisfaction with the mechanical nature of the education program and with its control by Party men who knew nothing of the problems of education. That period of free expression came to an end with no reform having been accomplished, so presumably the dissatisfaction still remains, though now it dare not express itself.



In regard to the literacy and part-time study movements, Mr. Yi has less of importance to say. He criticizes the use of simplified characters and of Romanized, though these developments can well be called the most solid of the Communist achievements.

Finally, under school finances, he points out that school expenses and cultural expenses are always lumped together in the government accounts, and so it is difficult to get an accurate picture of how much is being spent on education. It seems clear however that the developments of the last two years have been in the direction of local responsibility and local financing of the newly opened schools.

#### THE ALERT SERVICE

This is the name of what I take to be a new organization in Canada for combatting Communist propaganda. The first batch of material we have received from them does not give any backers' names, but the office secretary or director, Miss Marjorie Lamb (The Alert Service, 43 King St. West, Toronto 1, Ontario) writes that the material was sent at the suggestion of Dr. Leland Albright, Director of the Canadian School of Missions.

One sheet gives a list of international front organizations with their Canadian affiliates, another gives comments on the Peking opera troupe now touring Canada, combatting the opera director's prophecy that Red China will soon "liberate" Formosa by pointing out that "Canada too is on the Red time table for Communist 'liberation.'" A third sheet is called "Quickies" on Communism.

Their most interesting release is an address by James S. Duncan, Chairman of Ontario Hydro, who, our readers will remember, visited China last year and wrote up his impressions in a book entitled "The Great Leap Forward." The address happened to be made to the International Congress of Outdoor Advertising, but he brings advertising into his "Warning to the Western World" only in an introductory statement: "If successful advertising consists, as I believe it does, in the art of influencing people to make a certain choice, either by visual impact, the well-reasoned argument, the terse phrase, the slogan, the striking statement, or a combination of these, then all of us in the West have a great deal to learn from the Communist countries."

In answer to the Communist charge of aggressive imperialism, he points out that "since 1940 the Western nations have virtually agreed to the independence of 19 different countries with a population of over 700 million people. During the same period the Communists have brought under their domination 12 previously independent, self-governing countries with a population of over 125 million and with proven ability to handle their own affairs."

He doubts the sincerity of the present co-existence propaganda, and quotes the words of Lenin, "The concept of truth is subordinated to the concept of proletarian victory and does not count unless it serves this end," and again, "Loyalty to the Communist Party must be combined with our ability to scheme, to sign agreements, to zigzag, to retreat -- anything to hasten the coming into power of Communism."

The real issue which divides us from the Communist world, he says, is not the Communism versus Capitalism issue, but rather the "Soviet commitment to the inevitable transformation of all other states to the Soviet system."

His hope is that a greater flow of knowledge back and forth between the two families of nations will lead to better understanding and an alleviation of our present fears and suspicions. And in the meantime he recommends that we follow the advice of Oliver Cromwell to "Trust in God and keep our powder dry."

#### MISSIONARY NEWS

Miss Ellen Nielsen, 89 years old, a veteran Danish missionary who had in Nationalist days taken Chinese citizenship and who refused to be repatriated, died recently in her home in Takushan, Manchuria.

Regarding Judge Walsh's visit to his brother Bishop James Walsh in the Shanghai prison, there are further details in a series of articles by the judge in the New York Journal American for September 14-16. He was met both in Canton and in Shanghai by representatives of the Chinese Red Cross. In Shanghai he stayed at the former Cathay Hotel (corner of Nanking Road and Bund), now rechristened the Peace Hotel, where his room cost 12 yuan and his meals about 8 yuan per day. He was not allowed to walk around Shanghai by himself (he was told that since he was a stranger he might get lost), but the Red Cross representatives took him to see a department store, the Sun Yat Sen Park, a display of China-made products, a commune 20 miles from Shanghai, and various types of Chinese entertainment. He makes the strange statement that his brother is now "the only Catholic priest left in China," but he probably means the only American Catholic priest.